

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, JUNE 16, 1910. NEW SERIES VOL. XII. NO. 24

## THIRD ANNUAL REPORT OF LAYMEN'S MISSIONARY MOVEMENT.

Your Committee reports a year of active work; and, while it has no means of estimating results with any degree of accuracy, it ventures the opinion that much good has already been accomplished and that foundations are being laid broad and deep for enduring progress. Increased interest among men in the cause of missions is evident on all hands. Churches are gradually waking up to the imperative need of a better financial policy.

The general secretary has delivered during the year one hundred and fifty addresses in the interest of the Movement, has visited every one of the fifteen States of the Convention, and has also attended a convention in Huntington, W. Va., and a conference in New York City. He has spoken at four district associations, seven summer encampments, ten Baptist State Conventions and fifteen conventions of the national campaign. In addition to the work of our general secretary, this committee is indebted to numerous other brethren for valuable services, especially in connection with the national campaign. Among these it is perhaps proper to make special mention of Mr. Joshua Levering, a member of this committee, and of Dr. T. B. Ray, of our Foreign Mission Board, who gave weeks of most effective service. Your committee thinks that much good resulted from our co-operation with the national campaign and that it involved no sacrifice of doctrinal loyalty. It gave our leaders experience and such a grasp of the movement as will enable them to conduct our denominational work much more effectively.

Your Committee is of the opinion that the chief problem before us is to inaugurate some effective plan for enlisting the ten thousand non-contributing churches and to secure more general and generous giving on the part of the others. In this gigantic undertaking your Committee stands ready to co-operate with the pastors and all other legitimate agencies. We are glad to report in every State a committee of some ten men who are expected to apportion the associations among themselves and each one to press this work in those associations assigned him. In some States these committees are active and are adopting most aggressive measures to reach every association.

## Recommendations.

First—Your Committee urges the appointment in every church of an active missionary committee of from three to nine members, who shall co-operate with the pastor in a campaign of missionary education and conduct a most vigorous every-member canvass for weekly pledges to missions. In the canvass of the church the Committee should associate with them a number of other laymen and always go in pairs. The canvassers themselves get great blessings from this service. In towns and cities of more than one church, we would further urge the importance of holding simultaneous missionary rallies in all the churches at 11 a. m. on a Sunday as early as practicable after this Convention, have a great mass meeting in the afternoon or evening, a simultaneous campaign during the week following for weekly pledges and a mass meeting the next Sunday evening for reports. Such a policy would work wonders and set the pace for all the surrounding sections. A report of this practical and successful work should be carried to each district association.

In the second place, your Committee would urge aggressive work by associations. The associational committee of three should select with care nine other laymen whose hearts have been touched and who can speak, and arrange for a rally in every church of the association that needs their help. These laymen should visit the churches by pairs, distribute pledge cards after speaking and secure as many regular subscribers to missions as possible. Before leaving the church they should secure the election by the church of a missionary committee of at least three laymen, whose duty it shall be to secure envelopes for the subscribers, extend the list of regular contributors, promote missionary intelligence in the church and see that all pledges are paid. This is a most practical way to reduce to the minimum the number of non-contributing churches, develop at least a dozen good workers and add to the revenues of our Boards.

In the next place, we suggest for the consideration and action of this Convention, the matter of holding one great Laymen's Convention in each State as early as practicable the coming year. The thought of the Committee is, that our State, Home, Foreign Mission and Sunday School agencies should get back of such meeting with all their forces and

plan and conduct it in the interest of all our Mission Boards. The State Laymen's organizations, in connection with the pastors, can help to swing such a convention; with active co-operation from all quarters such a meeting should be made a glorious success. In some States it might be thought wise to request the State Convention to set aside two or three of its sessions to such a meeting, instead of undertaking a separate convention.

We would again endorse the policy outlined one year ago, placing special emphasis on (1) missionary education, (2) tithing as the minimum in our giving and at least as much to missions as to church expenses; (3) the every-member canvass, and (4) the weekly system in giving. There is little hope, however, outside of the general diffusion of missionary intelligence; laymen need to have enlarged vision and this comes only with knowledge.

Now is the floodtide of missionary opportunity; God is working in a marvelous way both at home and abroad. Wondrous are His majestic movements among the nations, challenging the Christian men of our day to join Him in bringing all nations and kindreds and tongues under the sway of the Prince of Peace.

We recommend that this report be referred to a committee of one layman from each State to report back to this Convention at some hour during the present session.

J. H. Tyler, Chm.

## Executive Committee of the Laymen's Movement.

We, your Committee to whom was referred the report of the Executive Committee of the Laymen's Missionary Movement, would respectfully report that we most heartily concur in all the suggestions and recommendations contained in that report. We would call especial attention to the following items:

1. For the local church we would stress the importance of (a) The Missionary Committee, (b) Missionary Education through tracts, journals, addresses, sermons, and Mission Study Classes, (c) the every-member canvass by laymen who shall visit the membership, going two together, (d) the weekly offering, (e) tithing as the minimum, (f) at least as much for missions as for local church expenses.

(Continued on Page Five)



## NEWS IN THE CIRCLE

### MARTIN BALL.

The church at North Ottawa, Kan., has called Rev. L. H. Holt of Stillwater, Okla. He begins work in the new field August 1.

Evangelist T. T. Martin is aiding Pastor L. C. Kelley at Orlinda, Tenn., in a great meeting. The Lord is wonderfully blessing their labors.

Rev. Jesse A. Cook changes his pastorate from Demopolis, Ala., to Clayton Street Church, Montgomery. The possibilities for work are broader.

A great meeting was recently closed at Pelzer, S. C. Pastor Haydock was assisted by Rev. M. M. McCuen. 66 additions to the church—34 by baptism.

Rev. W. D. Hubbard has resigned the First Church Huntsville, Ala. His resignation was caused by failing health. He will probably go to the coast for a rest.

Rev. H. I. Parks, who has been in the Seminary at Louisville for some time, accepts the call to Blooming Grove, Texas, and has gone to the field at once.

Rev. John H. Barber, who has been serving as assistant pastor at Tuscaloosa, Ala., has been called to the regular pastorate, and enters the work at once.

The St. Elmo Church, Chattanooga, Tenn., has called Rev. Joe W. Vesey of Riverside, Ala. He goes to the new field July 1. He is a good preacher and splendid pastor.

Dr. J. T. Christian of Little Rock, Ark., has been elected Dean of the Ouachita Summer Bible School, Arkadelphia, Ark. Bro. Arthur Flake is one of the lecturers for the term.

Clinson College, Kentucky, has granted the D. D. to M. E. Dodd of Paducah, W. J. Bolin of Newport, and W. B. Hall of Brownsville, Tenn. All of these are worthy of the title.

Rev. J. J. Justice has been elected by the executive board of the Louisiana Convention to the position of State evangelist. He is holding his first meeting at Crowley.

Pastor R. A. Kimbrough, of Blue Mountain, is aiding in a series of meetings at Earle, Ark. Large congregations wait on his ministry and great good is being accomplished.

The Baptist Flag says that it has received 4,500 new names as subscribers in the last three months. It will be

mighty bad if this large number is not properly fed.

The church at Big Springs, Texas, has been disturbed a little because the Kaufman Church has called their pastor, W. C. Rogers. It is thought he will accept. Cheer up, brethren, there are others.

Rev. E. F. McDonald has resigned the North Ft. Worth Church, Ft. Worth, Texas. It is not stated what his future plans are. His labors have been wonderfully blessed in North Ft. Worth.

Evangelist Sid Williams has just held a splendid meeting at Hugo, Okla. There were 106 additions to the church. Pastor R. E. Cornelius is happy. Evangelistic Singer E. L. Bowyer led the choir.

C. E. Crossland, one of our Sunday School specialists, expects to spend some time at the University of Oxford, England, pursuing his studies. Guess he will invent some additional methods, or add some special features.

The cornerstone of Fort Worth Hall, the new building of the Southwestern Theological Seminary, was laid June 10. The speakers for the occasion were Dr. B. H. Carroll and Dr. J. B. Gambrell. Everybody was delighted.

Miss Pearl Caldwell, whom our Y. W. A.'s have been supporting at the Training School at Louisville, has been appointed missionary to China and will sail September 20. She is one of the finest the Foreign Board has ever sent out.

When it was announced to the Tabernacle, Atlanta, Ga., that Dr. Len G. Broughton would not accept the call to the great London work, his friends raised \$30,000 for the great work he is doing in Atlanta. A Methodist layman gave \$5,000.

The church at Alexandria is planning to have the largest and most thoroughly equipped Sunday School plant in the South. One member of the church proposes to give \$25,000.00 provided the church will assume the larger work and expense that the building would mean.

Dr. J. B. Gambrell said in The Baptist Standard last week: "There can be no higher service rendered than to develop a publishing business with a great paper leading, that will send its influence out over the State to invigorate everything." Words of wisdom, but let us never put anything above the preaching the word which is God's plan.

We were exceedingly sorry to miss a call from Rev. Selsus E. Tull one day last week. He was one of the speakers at the dedication services at Greenwood. The Master is setting his seal of approval on the labors of Pastor Tull at

Pine Bluff, Ark. We are sorry to lose such brethren from our State but rejoiced that the Lord uses them so successfully elsewhere.

Bro. Clyde O. Carpenter, who has spent two years at the Seminary at Louisville was ordained to the ministry last Sunday by the Second Church, Little Rock, Ark. Dr. A. T. Robertson, of Louisville, preached the sermon. His subject was: "The Progress of the Young Preacher."—I. Tim. 4:15.

Pastor Chas. A. Loveless, of Pittsburg, Texas, is accomplishing great things. He has just closed a gracious meeting, doing the preaching himself. 17 accessions to the church. They told him there was "no material to work on," but he gave them the pure gospel and the people kept coming. Sunday School attendance last Sunday 385. Many thanks for kind words about "News in the Circle," Bro. Lovelace.

The meeting at Winona closed last Wednesday night. It was a glorious success. Dr. Nowlin preached the pure gospel, without a single sentence of error so far as we could see. The church was much revived. 56 members were added—32 by baptism, others have signified their intention of joining next Sunday. Mr. Edwin Bourquin, who leads the singing, is a consecrated Christian worker and knows well how to get every one interested in the music.

### COLLEGE TIDINGS.

(W. T. Lowrey.)

The department of education has arranged for four regular State Normals in Mississippi this summer: one at Clinton, one at Brookhaven, one at the State University and one at the A. & M. College. Besides these there are a number of inter-county normals, including three or four counties. We appreciate the honor conferred upon Mississippi College in the location of one of the four regular State Normals with us. The normal opens tomorrow, and we hope for a large number of public school teachers. Their stay here will be a blessing to us, and we hope to make it a blessing to them. Others can enter at any time during the four weeks. State and professional examinations will be given at the end of the term. Matriculation fee is \$3.00 for the term, room and board \$4.00 a week.

The new catalogs are out for Mississippi College and Hillman College. Any one can obtain either or both by dropping us a postal card. We are having many letters in reference to next session, and we hope for a splendid attendance of fine young men. Let all our friends help.

We have a big pile of brick on the ground, and we hope to see the science building go up rapidly.

### HE WHO RUNS MAY READ.

(Tessa Willingham Roddey.)

Can we be dangerously optimistic? Is it wise to ignore dangers? Is it prudent to refuse to recognize evils?

This is an age of optimism—it is easier to be optimistic than otherwise—for if we seem to see no evil worth mentioning; if we seem to notice no danger worth the name; if we seem to be ignorant of the sins about us, we cannot be too severely criticised for not working actively against them—and then of course the man or woman who seems to believe all the time that everything is right is more sought and liked than the person who sees wrong and evil and fights it. Optimism is popular nowadays and everybody cultivates it—but can we not carry this optimistic spirit too far? When we become serious and give ourselves time to think we realize that all about us are evils—and if we think rationally, we will realize that we can't fight them successfully by ignoring them.

There are some evils that we seem to accept as a matter of course—they are "customary evils," and we have gotten used to them. We see them, hear them discussed and read of them until we get so used to them we become indifferent to them and ease our responsibility in the matter by saying, in a lazily negative and eliminative way, "Well, the world is no worse than it was twenty years ago, and New York now is not as corrupt as Paris and London were in the sixteenth century, if history can be believed." We console ourselves with this negative assertion and so make no active efforts against evils, and then again, when we are taken to task by our consciences for our apathy along these lines, we argue that "ministers are paid to fight evils" and we should not usurp their prerogatives; then again we argue that any one who comes out actively against evils is called "a crank" and shunned, and we don't care to enter the field as a crank and be shunned, hence we remain optimistic, seemingly, feeling that no one will blame us for not fighting things we do not see, or seem to see. It is well not to be ever on the lookout for evil. I hold that the nature that is ever ready to recognize evil is not desirable, and yet one can go to the other extreme. You might ignore a fire and think that ignoring it will keep down its power to harm, but it will crackle and blaze and burn your fence and your house if you don't make strenuous efforts to put it out, and evil is like a fire, you can't quench it by ignoring it—and only the moral cowards will ignore evils—or try to think they fight them in this negative and eliminative way. A young man who attended a

Confederate Veteran reunion remarked with great earnestness that he would never die satisfied unless he could wear a gray uniform and fight in the Confederate army, and a good man who heard him remarked that there is a Confederate army needed now much worse than one was needed in 1861, and that a soldier who would don the uniform of self-sacrifice and enter the army to fight against sin would be fighting for a nobler and grander cause than the Confederate's fought for during the momentous four years. The Yankees were open, declared enemies who fought to hold our grand republic together—they came out with weapons and faced us openly—but we are beset now with insidious enemies—they do not confront us openly—they creep on us, undermine our will power, ruin our moral courage; they make no show of weapons, but are all the more dangerous on that account, and the man who will come out actively and fight them is the noblest soldier of all because he is a soldier of the cross. So much is being said and written now: a-days about whiskey and gambling and people are gaining notoriety by fighting whiskey and gambling when both are symptoms of a dread disease that is eating the warp and woof of our citizenship, utterly destroying our manhood and womanhood, and the disease can be easily named—moral cowardice. I have had a wide observation of human nature, an observation that could almost be termed contact with all classes and with the masses, and in nine cases out of ten the boy who drinks and gambles is the boy who was trained (1) by parents who were moral cowards, too indolent, morally, to face the needs of the situation and exercise some care and thought in the formation of the character—just let themselves drift into indifference, or a seeming indifference, about their children, pretending not to see their faults because they were too lazy and weak to try to correct them. Many parents who would not entertain for a moment the idea of breaking three of the commandments, will break all the others and think nothing of it. One of the most insidious evils with which we have to contend is Sabbath breaking, and the father who will teach his boys earnestly to respect the commandments "Thou shalt not kill," "Thou shalt not steal," will go out and play ball with them on the Sabbath, ignoring the blessed and important command "Remember the Sabbath Day to keep it holy," and many mothers who are now paying homage to card tables and punch bowls will wonder some day why their precious boys became gamblers and drunkards.

And many mothers who attribute their son's weaknesses and dissipations

to the father's sowing of a few wild oats will ignore the fact that they clung toper-like to strong coffee and, in some instances the snuff box, and so weakened their nerves and the nerves of their children, and then the weakened nerve force injured the will power, crippled its strength and usefulness—and I say without any hesitation that the coffee pots and snuff boxes are more responsible for the weak boys and girls of our generation than the whiskey bottles, and should a physician say this to a mother she would, all the time realizing the truth of it, say "he doesn't know everything," and go on drinking coffee.

It is truly pitiable, the moral weaknesses on every side, and what we need is a reaction, a turning toward higher things. We need parents strong enough to face and fight the evils about us and firm enough to hold their boys and girls up to a standard of right. We must fight against the present stage of moral degeneracy—we must not allow ourselves to admit that custom can make a wrong right. Let's fight against the tendency to drift with circumstances and hold ourselves up to a fixed standard of right. Let's hold as fast to the commandments, "Remember the Sabbath day to keep it holy," "Thou shalt not bear false witness," "Thou shalt not take the name of the Lord thy God in vain," as we hold to "Thou shalt not kill" and "Thou shalt not steal." Killing is punishable with death or life imprisonment; stealing is punished by imprisonment and heavy fines, and when Sabbath-breaking and bearing false witness and profanity are punished as rigidly we will have a vast improvement on our present lax laws and laxer citizenship.

When a sovereign State licenses evils and derives a revenue from these evils, and ignores broken laws and evils on every side all the time, it is very difficult for men and women to hold themselves and their families up to a correct standard of citizenship, but all parents should do their very best with patience, forbearance, judgment, firmness, always firmness, to keep down the evils that custom seems to be bringing closer and closer every day. Custom never made a wrong right, and we must not allow ourselves to drift into accepting the customary just because it requires less of our moral strength to drift with circumstances and customs. Let's strengthen our moral natures by exercising them in the sorely needed struggle against customary evils.

Long Beach, Miss.



# The Baptist Record

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one side of the paper only, and in ink.  
No communication will be printed unless it is  
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In requesting change of position, do not fail  
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Bro. J. E. Bridger informs us that  
Rev. N. W. P. Bacon has been called to  
the care of the Sardis Church and the  
church indulges the hope that he will  
accept and begin work at once.

We learn through The Mississippi  
Baptist that Rev. T. J. Miley and wife  
are on a visit to one of their sons in  
Texas, and that while there Bro. Miley  
will assist in protracted meetings.

Rev. R. D. Maum, of Silver Creek,  
who has been in secular business for a  
year or more, has sold his business, and  
is now available as pastor or help in  
protracted meetings. Write him at Sil-  
ver Creek.

Mr. T. P. Scott, director of the Brook-  
haven Summer Normal, wishes to cor-  
rect a statement made last week that the  
free Lyceum Course offered to the teach-  
ers will be \$100.00 instead of \$2.00, as  
printed last week. He also urges all  
the teachers to notify their railroad  
agents in advance that they will want  
tickets on Monday, June 13th.

Rev. J. R. Carter, superintendent of

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the Baptist Orphanage, is in Columbus,  
Ohio, attending the national meeting of  
the Children's Home Finding Society.  
His main purpose in going is to famil-  
iarize himself with the movement to or-  
ganize in the State and its ability to  
meet the needs of a class of children in  
every State whose wants cannot be ade-  
quately met by any existing institution.  
He expects to be gone about one week.  
The new building at the Orphanage has  
now reached the second story.

The Baptist Year Book for 1910 is  
the best of all. We can mail one to you  
for 36 cents. Let us have your orders.

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Mrs. L. M. Bryant, is an interesting pam-  
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er. Price 10 cents. It shows how the  
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tells an interesting story of the Bible,  
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## SUNDAY SCHOOL CONVENTION.

The South Mississippi Baptist Sun-  
day School Convention will be held at  
Brookhaven, July 5, 6, 7, 1910. The fol-  
lowing is the program:

### Tuesday Evening, July 5th.

8:00—Quiet Half Hour, Rev. H. R.  
Holcomb, McComb.

8:30—Sermon, Rev. L. G. Yates, Lau-  
rel.

### Wednesday Morning.

9:00—Quiet Half Hour, Rev. N. R.  
Stone, Mount Olive.

9:30—Place of Sunday School in  
Church Life, Rev. J. P. Williams, Men-  
denhall.

10:00—Beginners' Work, Miss Forbes,  
Covington, Ky.

10:45—The Superintendent, Mr. Harry  
L. Strickland, Memphis.

11:15—Round Table on Superintend-  
ent Work, Mr. M. P. Love, Hattiesburg.

### Wednesday Afternoon.

3:30—Address, Mr. W. A. Chisolm,  
Natchez.

4:00—Report from Organized Classes,  
Mrs. I. P. Trotter, Hattiesburg, conduct-  
ing Baraca conference, and Mrs. N. R.  
Stone and Mrs. Stapleton conducting  
Philathae conference.

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4:45—Pastors' Conference, Rev. P. L.  
Lipsey, Clinton.

### Wednesday Evening.

8:00—Quiet Half Hour, Rev. I. H.  
Anding, Summit.

8:30—Primary Work, Miss Forbes.

9:00—Address, Rev. I. J. Van Ness, D.  
D., editorial secretary of Sunday School  
Board, Nashville, Tenn.

### Thursday Morning.

9:00—Quiet Half Hour—Rev. Bryan  
Simmons, Brandon.

9:30—The Teachers' Opportunity,  
Rev. W. A. Borum, Jackson.

10:00—Junior Work, Miss Forbes.  
10:45—Teachers' Meeting, Mr. Goode,  
Montgomery, Laurel.

11:15—Round Table on Teachers'  
Work, Prof. H. L. McClesky, Hazlehurst.

### Thursday Afternoon.

3:30—Sunday School Equipment,  
Hon. Albert Bozeman, Meridian.

4:00—Adult Department, Rev. I. J.  
Van Ness.

4:45—What Sunday Schools have  
done and may do for State Missions,  
Rev. A. V. Rowe, D. D., State Mission  
Secretary.

### Thursday Evening.

8:00—Quiet Half Hour, Rev. M. O.  
Patterson, Jackson.

8:30—What Are You Going to Do  
About It? J. E. Byrd.

9:00—Address, Rev. B. D. Gray, D. D.,  
Secretary Home Mission Board, Atlan-  
ta, Ga.

## SUMMIT.

(I. H. Anding).

We are in the midst of a gracious  
meeting with the Summit church. Pas-  
tor H. R. Holcomb, of McComb First  
Church, is preaching. His delineations  
of gospel truth and pictures drawn from  
the Word of God of the impiety of the  
sinner and backslider and his scriptural  
illustrations of practical godliness are  
lessons that are making impressions for  
good. Pray for us.

## A STATEMENT.

(L. M. Stone).

My daughter, Mrs. Sallie Leslie Drake,  
is still confined to the nurse's care from  
the operation she underwent some three  
weeks ago, and the little baby who was  
very ill at the home from effects of meas-  
les is improving. It is distressing that  
the mother has not been with her sick  
babe, though she has had the best and  
kindest care from Mrs. Carter and  
nurses. I earnestly ask the prayers of  
each Christian who may read this in  
our behalf.

Thursday, June 16, 1910.

(Continued from Page One)

2. We endorse the suggestion of plan-  
ning for a Laymen's Convention in each  
State, to be conducted in the interest  
of all our mission boards, and recom-  
mend that the time and place be referred  
to the Laymen's Committee of each  
State in conference with the State  
Board. We urge that the speakers in  
these meetings, as far as practicable, be  
laymen.

3. Your Committee would stress the  
recommendation that early as practica-  
ble in all our towns and cities a Sunday  
be devoted to missionary agitation, and  
followed by a vigorous every-member  
cavass for weekly pledges to be report-  
ed the next Sunday to a mass meeting  
of the Baptists of that community.

4. In order to reach as many non-  
contributing churches as possible, we  
favor the suggestion that the Laymen's  
Committee in every association plan a  
campaign of missionary agitation that  
will reach every church, and that pledges  
be taken in all these rallies. In this  
campaign we urge that this Committee  
seek the counsel and co-operation of the  
pastors, the State Board, and represent-  
atives of the Home, Foreign and Sun-  
day School Boards.

Your Committee is also of the opinion  
that the expenses of the executive com-  
mittee of the Laymen's Missionary  
Committee in conducting this work  
should be borne equally by the Home  
and Foreign Boards, and the campaign  
prosecuted on a larger and more aggres-  
sive scale.

Living Lankford, Chm.

## Then Was Jesus Led Up of the Spirit Into the Wilderness, to Be Tempted of the Devil.—Matt. 4:1.

Do we not too often attribute to our  
heavenly Father the ordering of an  
event which really only occurs by his  
permission? There is a marked differ-  
ence between the two. If the Divine Om-  
niscience sees that a soul is to be blessed  
and perfected by any temptation, even  
though it proceed from the devil him-  
self, he surely will not use his infinite  
power to avert what finite man may call  
evil. I recollect an illustration given  
in a Bible reading on this subject. It  
was the picture of Jesus, standing with  
a shield in his hand near someone who  
was in jeopardy from a fierce assault,  
ready to interpose when the right time  
came. When we have such sweet trust  
in God as to know that he either orders  
or permits every trial that we have to  
meet, it will comfort us in the hardship  
and help us to endure or overcome,  
leaning, as we shall be sure to do, upon  
the Almighty's aid in every conflict,  
whether great or small.—F. Burge Gris-  
wold.

## THE BAPTIST RECORD

### HOW I CONDUCT A PRAYER- MEETING.

(W. A. Jordan).

The prayer-meeting is one of the most  
important meetings of the local congre-  
gation. We should seek a large at-  
tendance—not by appointing soliciting  
committees, perhaps, but by making the  
meeting itself so helpful and interest-  
ing as that those who are present will  
voluntarily invite others to be present.  
If you invite a person to come to pray-  
er-meeting because you are asked to sim-  
ply it will not win so readily as if you  
should ask him to come because you  
had obtained a blessing the last time  
you were present.

The pastor should lead, but every  
member should take some part, and some  
many parts, in the meeting. The meet-  
ing should not be hurried through nor  
should it be allowed to drag.

1. I take some book from the Bible  
and study it through. I take for in-  
stance the Book of John, and take it up  
by chapters. I divide each chapter into  
three or four, or less, sections. For in-  
stance Wednesday evening, June 8th,  
was "Hatred of Christ."—John 7:1-9.  
In February, on my coming to Stark-  
ville, I made my program for the rest  
of the year. All this year will be given  
to the study of John. This program for  
the year is printed and given to each  
church member so that each one may  
know where the lesson will be found and  
what the subject is for each Wednesday  
evening. All are urged to read and  
study the lesson before coming to the  
meeting.

### At the Church.

Several songs and prayers precede the  
reading. The question is then asked  
who can tell where the lesson is to be  
found? The pastor then gives an ex-  
position of the passage, never without  
careful preparation beforehand. At the  
conclusion of this talk every member is  
invited to give a quotation from the  
Scripture. If say 50 are present it will  
take but 5 or 10 minutes for this part  
of the service. Often this is the best  
part of the meeting. This may be var-  
ied and instead of scriptural quotations  
testimonials may be given. I then usu-  
ally call for a number of voluntary sen-  
tence prayers and close the meeting  
with a song. There are many methods  
I have found this one to be the most  
successful, and give it to the brother-  
hood trusting it may help others. I  
think it would be helpful if several pas-  
tors would write and tell us just how  
you do it—not how it ought to be done.

This method has the merit:

1. Of putting the pastor, the teacher,  
in the lead.
2. Of making it both instructive and  
interesting.

3. Of greatly honoring the Word.
4. Of greatly honoring the Spirit.
5. Of a systematic study of the Word.
6. Of getting every member to take  
part in every service.
7. Of increasing the prayer-meeting  
attendance and usefulness.
8. Of definiteness in our work.
9. Of not making the service too long  
or too short.

Starkville, Miss.

## MORTON.

(W. S. Allen).

Morton has just closed a great meet-  
ing. Not great in the number added to  
the church—for they were not there to  
be added—but great in spiritual power  
and enlarged vision. Bro. J. L. Low,  
the first pastor of the church, helped us  
in the meeting. It was a great joy to  
have Bro. Low with us. It was not an  
unmixed joy. Many changes have come  
since Bro. Low closed his work in Mor-  
ton eleven years ago.

The meeting grew in interest and  
power to the last service. God was with  
us. The merchants closed their stores  
and many of them attended the ser-  
vices. The attendance and interest of  
the men was one of the notable features  
of the meeting. As surely as God is on  
his throne men have caught a new  
vision of duty.

Bro. Low preaches the Word, urges  
Christians to go after the lost, and sin-  
ners to repent and surrender to Christ  
for salvation and service. He helps me  
as no man I have ever had with me. He  
binds the pastor and people together in  
a wonderful way. I know his work will  
abide because it is founded upon the  
Word of God. I know of no safer man  
anywhere in a meeting than Bro. Low.  
If you don't believe it try him. In nine  
cases out of ten, if there is any failure  
in the work of a revival meeting, it is in  
the failure of the pastor to follow up  
the meeting with the right kind of work.

The church at Morton is small but  
composed of some of the best people on  
earth. We ordained four deacons last  
night. Four men better qualified for  
this work could not be found anywhere,  
than Bros. Sigler, Caughman, Rushing  
and Davis.

We closed the meeting this morning  
by baptizing the new converts. The  
people went to their homes happy and  
praising God. A new day has come to  
Morton. We gird ourselves anew for  
the work and press on. How blessed is  
the work of the Lord!



# Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

## THE GOSPEL OF THE KINGDOM.

(Matt. 13:9-18:23).

Lesson 12.

June 19.

Golden Text: Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.—James 1:21.

### The Art of Hearing in the Kingdom.

There is no connection between this and last Sunday's lesson. Today's lesson occurred some months before the journey to Tyre and Sidon. That trip was made after the Passover of A. D. 28, and the time of this lesson was summer or autumn of A. D. 27. The place was the western shore of the Sea of Galilee, probably the Plain of Genesaret.

What was a parable? (A simple story, easily understood, with a moral). "The Master Teacher always came down to where his pupils lived. He is now talking to a gathering of country folks in the terms of a farm."

Read verse 13 of this chapter and see why Jesus used parables in teaching.

Look up Mark 4:12 and compare it with this verse to see how Jesus, according to Matthew, softened down the meaning of the sentence.

How has Jesus also in v. 14, 15 softened the harshness of the quotation from Isaiah 6:9, 10?

Why had Jesus' simple preaching ceased to be effective with many of the people? "The Pharisees and many of the people had deliberately hardened their hearts against Jesus' teachings, because their acceptance would require repentance and a change of life. Simple, plain preaching no longer held their attention."

Verses 1-9: What was the Oriental method of sowing? "This was always done by hand after the ground had been scratched about four inches deep with a crude plow."

Why did the farmers "go forth" to do their planting? They usually lived in villages, just as they do today in China, for mutual protection against robbers).

What is meant by "the wayside?" (See Chap. 12:1).

Explain what is meant by rocky places?

How would thorns interfere?

What is good soil?

Was there any difference in the seeds sown?

In how many places did the seed fall?

In how many places did it grow?

Name them.

In how many places did it bear fruit?

Where did it not even sprout?

Verses 18-23: Why did not Jesus interpret this parable publicly?

Why did the disciples need to have it explained?

What good did it do the rest of the people?

Does the truth that comes to us gradually often stay longer in memory?

What is meant by the "wayside hearer"?

Their hard hearts, where the seed fall, are like what?

Who snatches the thoughts away before they sink into the heart?

(There are wayside hearts everywhere beaten down by selfishness and pleasure. The soft feet of the naked negroes pat the African paths as hard as stone. So have the soft feet of the eagles on the American dollars done for many a heart).

What hearer is like the rocky soil?

Can you recall any such hearers after a big revival?

(Many men have shallow natures. Under the thin soil is the selfish heart. Rocky. Not responsible for the soil, but for the care of it.—Luke 19:13).

Who are the thorny ground hearers?

Are our companions ever choking thorns?

Mention some other things that fill up our minds and hearts like thorns and keep the good seed from growing?

What sort of hearer illustrates the good seed in the parable?

Do we decide what kind of ground we ourselves shall be?

### Seek Further Answers.

What four types of character are represented by the different kinds of soil? To which do you belong?

Did the Devil ever join you at the church door with a smile and a sneer and a criticism after the sermon?

What kind of a garden have you brought to Sunday School today?

Are good sermons sometimes spoiled by bad hearers.

How do you ordinarily prepare for a service of worship?

How do you listen to sermons?

Is there a tendency to take our religion too lightly?

Are you and I responsible for how we hear?

What part does habit play in the matter of hearing?

Do we always reap more than we sow?

Do we always reap the same kind of grain we sow?

Does it pay, even in this life, to sow "wild oats"?

## LETTER NO. 38—TO A HALF BAPTIST.

(R. S. Gavin).

(Note: This is the first of a series of seven letters; three to a Half Baptist; two to a Whole Baptist; and two to a Baptist-and-a-Half).

My Dear Brother:

There are among us three classes of "Baptists." They are Half Baptists, Baptists, and Baptists-and-a-Half. There is no room for doubting the claim that you belong to the first class. And it is no very pleasant task I am assuming in undertaking to inform you of this fact. Still you ought to know "where you are at." It is the impression of your friends that while you are nearly a typical Half Baptist as one generally sees (at least as nearly up-to-date), yet you do not know it. On the contrary, your friends think that you think you are very nearly, if not quite, an ideal Baptist. They know that you think you are one of the broad-gauged kind, for you are always saying, "Well, it does not make so much difference, after all, to what church one belongs—for the church doesn't save you." Now, to do justice to the task I have taken in hand, I shall have to call things by their old-time name. It won't do for me to call a spade, for example, by any other name than "spade." But I shall write my message out of a brother's heart. What you are is so far removed from what you should be, that I cannot afford not to write you. And please remember I am not seeking to wound, but heal; I do not wish to repel, but draw. And if my letter shall accomplish that whereunto I send it, I shall be delighted; and what has the possibilities of an exceedingly useful life, shall be saved in more than name to the Baptists.

### 1. A Half-Baptist Defined.

A Half Baptist is one who has been baptized in the orthodox way (nothing "alien" or heretical about that), and, therefore, wears the name of a Baptist, and has his name on some Baptist church record; but both his creed and conduct shade out into such strange and unbaptistic ideas and things that, judging from these, one cannot tell what he is.

Paul in one place (I. Cor. 3:11-15) describes certain ones who build on the right foundation just such a superstructure as a man of the world would build. They build of "wood, hay, stubble." Such ones are just enough Christian to be saved by the "skin of their teeth." When compared with the other class of Christians whom Paul describes in this same scripture—those who build the su-

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perstructure of "gold, silver, costly stones,"—they can hardly be classed as "half-Christians"—still, for practical purposes, that is where we shall have to put them.

They are "Christians" as to foundation; but as to superstructure they are not. As relates to their heart-experience they are all right; but as relates to their practical life they are all wrong. They are orthodox on the inside, but on the outside they are not—which is, after all, very inferior orthodoxy. They are a sort of malformation, which for want of a better designation, I shall have to call "Hybrid Christians." Now, Half Baptists have a pretty correct picture of themselves in these hybrid Christians whom Paul describes as the "wood-hay-stubble" sort.

### (1) They Are Baptistic.

But not all! They are Baptists in so far as repentance and faith and regeneration and obedience in baptism go. The foundation work is intensely Baptistic. That far they are heavenly-wide.

### (2) They Are UnBaptistic.

From the foundation on up into the different parts of the superstructure, they are unbaptistic. Their talk hasn't the Baptist ring; their walk hasn't the Baptist measure; their life hasn't the Baptist spirit. They were orthodox until they got out of the baptismal waters; but since that important event they have been everything in general and nothing in particular. And in too many instances their "daily walk and conversation" is more worldly-wise than otherwise. And I have made the claim that such an one you are. I'll now proceed to give you some of the reasons for my claim:

## II. Reasons for My Claim.

### 1. You Do Not Favor Denominational "Fences."

You believe in "pulling down the bars," yes, in "tearing down the fences." You favor a sort of ecclesiastical communion. I know you are not in favor of calling it that. But names do not change the character of the things named. Your idea of church-life, reduced to its last analysis, means religious socialism in its most dangerous form.

You call it "the law of love in action," and "Christian-fellowship," and such like; but it isn't. Denominational differences, within themselves, are not *prima facie* evidence of the absence of Christian love; neither is Christian-fellowship helped out any when we smuggle our differences and try to make believe we are all at one, when, at the same time, we all know we are not. It is better to agree not to agree on some things, than to agree that we have all agreed and still know that we are all acting a lie.

THE BAPTIST RECORD

A genuine Baptist does not believe that Baptists only are Christians; neither is he wanting in broadness of mind and largeness of soul, when the matter of standing with all the brethren in Christ for a common purpose is involved; but he believes that if he cannot stand flat-footed as a Baptist, he has no special right to stand at all. "One is our Master, even Christ"; and Baptists must first of all justify their relation to him, and then, as far as this relation will allow, go with their brethren and sisters of the other denominations. Not denominational annihilation—that would not unite us. You might put us all in the same pasture, but we would be as much unlike, from the standpoint of conviction, as are the differences between the cows, and horses, and sheep, and goats, and hogs that browse on the same hill-side. We shall never have any unity on this side of Christ's second coming that shall be worth while, except that unity that leaves the denominations intact, and then, in the spirit of Christian tolerance and brotherly love unites upon the broad basis of religious liberty.

I am reminded of a little story. A certain wedded pair did not always agree and when they found they could not agree, they made it a point to very much disagree. One day as the wife observed the cat and dog lying so contentedly and agreeably before the fire, she remarked to her husband: "Husband, see how well our cat and dog get along together." "Yes," said the husband, they are peaceful enough as they are; but tie them together and there'll be no more peace between them." Do you see the point in my illustration?

Two years the Baptists and Campbellites of Kenora, Ont., decided they were peaceful enough to unite and call themselves the "Christian-Baptist Church." Recently it develops that it's a case of tying the cat and dog together. They have decided that the only possible way for them to agree is not to agree. No real Baptist believes in tearing down the fence that has always made the Baptists a "peculiar people." Such a thing would bring about an agreement, if the other denominations should do likewise, that would prove the worst form of disagreement.

### 3. You Do Not Favor the Development Baptist Consciousness.

By "Baptist consciousness" I mean that on the inside which says back to a Baptist, anywhere, everywhere, and all the time, "You are a Baptist"; that something which, even if denominational-annihilation were possible, would always keep every Baptist remembering that he is still a Baptist. Now, I always keep every Baptist remembering that he is still a Baptist. Now, I rejoice as

really and as readily as anybody else because of the interdenominational comity that we are hearing so much about on every hand in these days. I like it. It is a glorious prophecy of even more glorious days a-coming. But interdenominational comity is one thing, and denominational consciousness another; and while other denominations may be willing to destroy, as far as possible, their denominational consciousness in order to make interdenominational comity the main thing, yet Baptists never can desire such a thing, and they couldn't, if they wanted to.

And so when it comes to pass that I am asked to dethrone that on the inside of my religious-self which says to me that I stand for all that we mean when we properly use the word "Baptist," I demur. I have a right to; I cannot afford not to. Such a course would be like binding the strong man first, and after destroying his house, then killing the strong man.

### 3. You Do Not Favor the Development of Baptist Intelligence.

I do not mean that you are opposed to the development of the intelligence of the Baptists; but you are opposed to the development of that intelligence which has to do with denominational convictions. Now, you can never have a properly developed Baptist consciousness until you first have had a properly developed Baptist intelligence. You see this point, I am sure; and that is why you are always opposed to a discussion of the distinctive doctrines of the Baptists. You say the discussions of the doctrines make you "so nervous." I wonder why? Answer: You are a Half Baptist. No real Baptist gets nervous when a discussion is on, touching the distinctive points in his doctrine. On the other hand, he insists that it is of paramount importance that every Baptist know his denominational history, and the principles on which his church is built. Yes, all that I mean by "Baptist intelligence" gathers about the three words to which you attach no special importance: History, Principles, Doctrine. If the reasons growing out of the best meaning of these words do not justify the Baptists in their claim that they have a right to exist, as a separate and peculiar denomination, then we have no legitimate reasons for any existence at all—and the sooner we learn this fact and act on it to the point of passing into oblivion, the better it will be for the whole religious situation. You maintain that Baptist history is of no special importance to Baptists; that Baptist principles are useful to us for credal purposes only; and that Baptist doctrine is fit for nothing more important than to wrangle over.

In that event, we have nothing left



that makes it right and proper that we exist at all any further as a denomination. That is, if you are right in your claim that a study of our history, our distinctive principles, and our doctrine ought not to be encouraged, then the existence of the Baptists, not as individual believers, but as a denomination, is no longer a necessity.

And it is a very short step from where the Half Baptist has his being to where the N. Baptist perambulates. One generation is often sufficient, and, generally, not more than two are enough to work this change.

In one of our periodicals I found, not long ago, these striking sentences, which I most heartily commend to you:

"In the Future Leadership of the Church Mott points out the fact that much has been said about the rigidity of the old Scotch fathers; but when comparison is made between the Scotland of today and the Scotland of yesterday, the 'improvement' is a questionable quantity; and Mott suggests reflection on the old text, 'By their fruits ye shall know them.' And I think that Vedder and others of our Baptist historians would back up the statement that, wherever Baptists have slackened their grip on the distinctive doctrines of our church and have failed to give due prominence to them, they have always gone the downward path of retrogression. If we Baptists are not people with a mission—a peculiar people with a peculiar mission—then we are nothing. If God has not a special purpose for us, he has no purpose at all."

My brother, the trouble with you lies in this: In your eagerness to blow both hot and cold, you are not blowing either. You are like the man who lives so nearly on the State line that he can't vote in either State. A Half Baptist is enough Baptist to be practically useless to the other denominations; and he is not enough Baptist to be any account to the Baptists. He is like the leather-wing bat, which is so much like a rat that the bird-eating owl will not eat it, and so much like a bird that the rat-eating cat will not eat it. It is really an abomination to both.

There are other reasons for my claim, but I have noted enough of them for you to have a first rate idea what I am after. In another letter I want to bring to your notice some of the other classes of Half Baptists that are among us.

**There Is None Other Name Under Heaven. Given Among Men. Whereby We Must Be Saved.—Acts 4:12.**

If there is one word above another that will swing open the eternal gates, it is the name of Jesus. There are a great many passwords down here, but

that will be the countersign up above. Jesus Christ is the "Open Sesame" to heaven. Any one who tries to climb up some other way is a thief and a robber. And when we get in, what a joy above every other joy we can think of, will it be to see Jesus himself, and to be with him continually!—D. L. Moody.

#### OF SUPREME MOMENT.

(A. V. Rowe).

At the late meeting of the Southern Baptist Convention time and again as in other meetings was emphasized the great importance of systematizing our work, so as to save as much as possible of the interest account that for years has been growing on account of collections coming in only at the close of the year in appreciable sums. Much interest was centered in the report of the Laymen's Movement Committee as to this committee was given the work of wrestling with this question. The committee had been all during the year watching among ourselves, as also among others the methods employed to compass the situation and so be able to make satisfactory recommendations. Their report is found in the Annual of the Convention and as I believe it deserves as wide a circulation as possible I ask the editor of The Baptist Record to give it place in the columns of our paper. Now brother pastors please do not allow one reading of the report suffice you, but so use it in your church meetings as to bring it prominently before the church. I am sure something must come in the way of relief, if not permanently satisfactory along lines desired to be made better. It will not do to put the matter off until just before the next Convention for if we do the same old method of getting in our funds will obtain in order to meet pressing obligations then due. It will take several weeks at the best effort to get it working and we are now in the closing month of the second quarter, when only three months will remain to our State Convention and we will need to meet our State mission obligations. Study the report brother pastors, get your deacons to study it, get your mission committee to study it, emphasize it in your church meetings, preach one or more sermons on it, and then try to carry out its provisions.

**My Spirit Shall Not Always Strive With Man.—Gen. 6:3.**

It is God that speaks in secret promptings. The Spirit will leave you if you refuse obedience: every warning disregarded is a door closed against future progress. If you do not now the good which you can, the time will come when you cannot do the good which you would.—Frederick H. Hedge.

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#### ELD. W. T. STEGALL.

(R. A. Cooper).

Some six months ago Brother Stegall accepted work under the General Association as evangelist for some unemployed time, the rest being given to churches co-operating with our State Convention. Through these months I have thought to write the brotherhood through you of him but did not. He leans to the Gospel Mission or Land-mark method of doing mission work, possibly the only point upon which I differ from him, but in the language of one of our foreign missionaries who was a co-worker with a Gospel Missioner, "One can do worse than be a Gospel Missioner." Brother Stegall has been signally blessed of the Lord with the ability to present the glorious gospel of the Son of God. He is pre-eminently what our fathers called a "one Book man"—he loves the Bible. His constant theme is "Eternal Redemption through Christ Jesus, God's gift to sinners." As might be expected, he is one of the most unostentatious, most unselfish men I ever knew.

He is not willingly belligerent about mission methods—never refers to them in the pulpit. Unprepossessing in appearance, unpretentious in manners but marvelously clear and simple in the presentation of Bible truth he will do any community good that will hear him.

If he comes your way, dear brother, receive him—what you do for him will be appreciated by me. But a greater than I has said or will say, "In as much as ye did it unto the least of these my brethren ye did it unto me." Brother Stegall is a man of God—is a Baptist to the core. He has my love, my confidence and my prayers. Pontotoc, Miss.

#### WEST POINT.

(D. N. Garner).

On the fifth Sunday night in May, at the Baptist Church, West Point, there were seventeen graduates to receive diplomas, they having completed the normal training course of the Sunday School Board. Bro. Flake was present to award the diplomas, and made an excellent address on Sunday School work. Mrs. Walter Jones, one of the graduates, read a splendid paper on "Some of the Benefits I Derived from the Normal Course."

Those receiving diplomas are the following: Rev. L. E. Barton, J. G. Westbrook, J. T. Hood, J. M. White, Mrs. J. M. White, D. N. Garner, Mrs. D. N. Garner, Mrs. S. A. Scott, Mrs. Walter Jones, Mrs. Isham Evans, Mrs. J. A. Crawford, Misses Birdie Champion, Neva Carothers, Annie D. Caine, Carita Brinker, Alma Brown, Lucy Heard.

Thursday, June 16, 1910.

### University of Alabama Medical School

At Mobile, Ala.

The forty-fifth session will begin Sept. 19th, 1910. Four courses of lectures, eight months each required for graduation. All laboratories thoroughly equipped. Instruction by lectures, recitations, laboratory work and practical operations. Hospital advantages excellent. Catalog and circular containing full information sent on application. Write Rhett Goode, M. C. Dean, 58 St. Emanuel St. Mobile, Ala.

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#### TEACHING MEDICINE BY EXPERIMENTS AND PRACTICE.

The Medical Student of even ten years ago could hardly have dreamed of the remarkable advance in the methods and facilities for teaching medicine and surgery as now presented by the combined Medical College of the University of Nashville, and the University of Tennessee, Nashville, Tenn. These two leading institutions have united their facilities, laboratories and hospital facilities, thus giving the medical student opportunities far in advance of the times.

For example, the new catalogue of the combined school shows twelve laboratory courses in which by actual experiment the student proves for himself the truths of medical science. In addition to the lectures and laboratory courses, the advanced students (third and fourth years) spend about three hours each day in the hospital wards and dispensary, examining patients, making diagnoses, assisting in treatment and watching the progress of cases. During the student's fourth year of study he must also serve a term in the hospital and working under the direction of the House Surgeon. Thus acquiring a familiarity with hospital methods which could not otherwise be obtained.

Students and parents desiring a catalogue giving full information as to expenses and the educational requirements for entrance to a medical college can obtain same by addressing E. F. Turner, Registrar, 632 Second Avenue South, Nashville, Tenn.

#### The Test of Time

"Time proves all things," but especially the merits of "Gray's Ointment." This remedy, for cuts, bruises, boils, carbuncles, rheumatism, blood poison, felons, tumors, and all skin eruptions, has stood the test of nearly a century. It was put on the market in the year 1829, by the eminent physician Dr. W. W. Gray, of Raleigh, N. C., and has proved to be the most wonderful cure for skin diseases ever discovered. No home should be without it—no trip is complete without a box of it in your grip, and it only costs 25¢ per box. Sold by all druggists, but if you would like a sample box to test it, write to Dr. W. F. Gray, & Co., 812 Gray Building, Nashville, Tenn., and they will send you postpaid a free sample box.

H. A. Jackson, Cleve, Tenn., writes: "I have been using your 'Gray's Ointment' with good success when all other remedies failed. For blood poison your Gray's Ointment is just 'worth its weight in gold.'"

The accidents caused by burning cigarette stumps are a big factor in the sum total of evil laid at the door of the cigarette habit. The latest tidings of havoc wrought in this way come from Fairmount, W. Va. Oscar Harr ignited with a cigarette stump a bottle containing mine powder, and he and three companions were probably fatally injured and several others were seriously hurt by being burned and cut and bruised by flying glass.

A man is as old as he feels; but a woman is merely as old as she feels she feels.—Attention, Globe.

#### TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

The mistakes we are most willing to profit by are the ones we are going to make—not the ones we have made.

**For Brain Fog Take Horsford's Acid Phosphate**

Relieves tired nerves, brain fog and head ache followed by mental strain, overwork or worry.

Show a disposition to be an easy mark, and everybody will help you make good.—Cover Chat.

The fellow who complains that things are not coming his way might change his way.—Philadelphia Record.

Many a man makes a noise like a pessimist in order to let the world know he is in it.—Kansas City Star.

Patience is a virtue that the fellow who owes us money seems to think we should cultivate abnormally.—Anon.

Neillie: "How conceited you are, Effie! You're always looking at yourself in the glass." Effie: "I'm sure I'm not. I don't think I'm half as pretty as I really am."—Illustrated Bits.

Telling a lie in business is inexcusable; telling it when a young mother asks if her baby isn't the sweetest and prettiest you ever saw, is unavoidable!

**BRIGHT'S DISEASE**

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of a "kew-disease." You are in danger of Bright's disease and other ailments. Bright's disease is a "kew-disease"; it could be killed, and you might not know you had it. You should start at once to take Dr. DeWitt's Liver, Blood & Kidney Cure.

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your drug store cannot supply you, accept no substitute, but send \$1.00 to us and we will send the bottle of the medicine to you. Transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.

### Gulf & Ship Island R. R. Co. General Passenger Department. Passenger Service.

#### MAIN LINE.

No. 5	No. 3
Lv. Jackson..... 6:00 A.M.	3:35 P.M.
Lv. Hattiesburg..... 9:43 A.M.	7:13 P.M.
Ar. Gulfport..... 12:30 P.M.	10:00 P.M.
No. 4	No. 6
Lv. Gulfport..... 7:40 A.M.	4:25 P.M.
Lv. Hattiesburg..... 10:30 A.M.	7:43 P.M.
Ar. Jackson..... 1:55 P.M.	11:00 P.M.

**COLUMBIA DIVISION**  
(Via Silver Creek and Columbia)  
No. 101 102  
7:30 A.M. Lv. Mendenhall Ar. 9:25 P.M.  
1:40 P.M. Ar. Gulfport Lv. 2:45 P.M.  
No. 109 110  
2:30 P.M. Lv. Jackson Ar. 10:15 A.M.  
6:20 P.M. Ar. Columbia Lv. 6:10 A.M.

Connections at Jackson, Hattiesburg and Gulfport with all lines

For further information apply to

**J. L. HAWLEY,**  
General Passenger Agent.  
Gulfport, Miss.

"The People That Do Know Their God Shall Be Strong, and Do Exploits."—Dan. 11:32.

We can be truest and best blessings to others only when we live victoriously ourselves. We owe it, therefore, to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful, and full of sweet love, in whatsoever outer turbulence, trial, or opposition we must live. The one secret is to abide in Christ.—J. R. Miller.

# You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OROLE" HAIR COLOR RESTORER. Price \$1.00, retail.



## WOMAN'S WORK

MRS. G. V. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. V. Riley, Jackson, Miss.)

### Woman's Central-Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.  
MRS. W. E. WOODS, Meridian, Secretary of Central Committee.  
MRS. W. S. SMITH, Meridian, President of Sunbeam Work.  
MRS. MARTIN BALL, Vinona, President of Young Woman's Missionary Union.

### Officers of Annual Meeting:

MRS. J. D. GRANBERY, Hazelhurst, President.  
MRS. A. J. AVEN, Clinton, Vice-President.  
MRS. GEO. W. RILEY, Jackson, Recording Secretary.

### THE HILLS OF REST.

(By Albert Bigelow Paine).

Beyond the last horizon's rim,  
Beyond adventure's farthest quest,  
Somewhere they rise serene and dim,  
The happy, happy hills of Rest.

Upon their sunlit slopes uplift  
The castles we have built in Spain—  
While fair amid the summer drift  
Our faded gardens flower again.

Sweet hours we did not live go by  
To soothing note, or scented wing;  
In golden-lettered volumes lit  
The songs we tried in vain to sing.

They are all there; the days of dream  
That build the inner lives of men;  
The silent, sacred years we deem  
The might be, and the might have been.

Some evening when the sky is gold  
I'll follow day into the west;  
Nor pause, nor heed, till I behold  
The happy, happy hills of Rest.

### MISSIONARY CALENDAR.

Sunday, June 19—For increase of workers that we may extend our territory. "It is daybreak everywhere."—Tennyson.

Monday, 20—Rev. and Mrs. A. L. Dunstan, Santos, Brazil.—Eph. 6:7.

Tuesday, 21—Rev. and Mrs. J. C. Quarles, Rosaride Santa Fe, Argentina.—I. Sam. 12:24.

Wednesday, 22—Rev. and Mrs. H. H. Multhead, Pernambuco, Brazil.—Rom. 15:3.

Thursday, 23—Rev. and Mrs. Z. C. Taylor, Bahia, Brazil.

Friday, 24—Rev. and Mrs. S. M. Sowell, Buenos Aires, Argentina.—I. Cor. 15:58.

Saturday, 25—Rev. and Mrs. J. F. Fowler, Santa Fe, Argentina.

The W. M. U. in session decided to observe the third week in June as State Mission week and the literature will be distributed for that time. We have made a noble response to the calls of our foreign and home work. Let us rally now for our grand roundup for State missions. In a letter from Mrs. Woods she says "Let us now look at 'Jerusalem.'"

We are fronting a tremendous opportunity and a consequent obligation. The needs of our own State are great, the knowledge of our women on these lines is meagre. Will not each society plan to use

the literature for enlightenment, prayerful zeal for enlistment and consecrated commonsense for enlargement.

"What we can do, we ought to do; and what we ought to do, by the help of God we will do." Begin to plan and pray, and talk this special season of meetings now and when the time rolls around the societies will be ready for it.

Pray often and fervently for our great-hearted State Secretary, Dr. Rowe—he needs your prayers—and then breathe a petition for the secretary of our Woman's Work, Mrs. Woods, remembering that it is her faithful and wise planning that is largely pushing forward the noble work our societies are doing.

You will be glad to know that the excellent article, "How to Organize and Conduct a W. M. U.," from the pen of Sister McComb, will be issued in tract form, thus enlarging its power for good.

The Sunbeam Band of Ripley, Tenn., won the beautiful banner for home missions, having given the remarkable sum of \$149.95 for home missions. Last year the Arkansas Band won the foreign mission banner on a gift of \$150.

### To Drive Out Malaria And Build Up the System.

Take the Old Standard GROVE'S TASTE-LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children 50c.

Mrs. Geo. B. Eager paid the following well-deserved tribute to Mrs. McLure, head of our W. M. U. Training School, in her report at the Baltimore Convention: "The sending to us a woman (Mrs. McLure) to organize, to influence, to crystallize the work, was a greater gift from God than even the \$20,000 from the Sunday School Board, great as that was."

### BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

### RECOMMENDATIONS OF EXECUTIVE COMMITTEE.

Watchword: Whatsoever He saith unto you, do it.—John 2:5.

1. Forward Movement.—That we adopt a general plan of advance to be definitely pursued along the following lines:

Membership: by falling in line with the "every member" campaign of the Laymen's Missionary Movement, and endeavoring afresh to secure the co-operation of every woman in the church in the work of missions.

Study: by emphasizing the study of scripture, by following systematically the monthly topics on the various home and foreign fields in the regular society meetings, and by continuing and extending the formation of mission study classes.

Gifts: by taking as our total monthly aim \$224,200, endeavoring to promote among our societies the habit of giving not less than one-tenth to Christian work, and the systematic method of contribution. We further recommend that all treasurers be urged to forward every month the funds received by them.

Personal service: by carrying on mothers' meetings, cottage prayer-meetings, visitation of the sick and prisoners, and other Christian activities that may be needed in our communities.

2. College Correspondent.—That the Union endeavor to come in close touch with our young women in the Southern colleges, and to this end we appoint at this session a College Correspondent, whose duty it shall be to bring the Baptist young women in our schools in close touch with the missionary organizations of their own denomination.

3. Publication.—That Our Mission Fields, the official publication of the Union, be continued: that the literature department be instructed to continue the publishing of the calendar of prayer; and that we make more extended use of the large and increasing variety of carefully chosen leaflets for sale by the literature department.

4. Margaret Home for Children and Foreign Missionaries.—That the former plan of apportioning the current expenses among the State organizations, of sending these funds to the W. M. U. treasurer, and of turning over any surplus from current expenses to the contingency fund, be continued. We recommend that the Sunbeams be given this object whenever practicable.

5. The Missionary Training School.—That we bring it to the attention of our young women who are suited to its high purpose, and urge them to attend it; that yearly scholarships for board and tuition be \$200, this amount being sent to beneficiaries through treasurer W. M. U.; that \$3,000 or the year's current expenses be apportioned among the States, and that as far as possible the States' apportionment for the latter object be assumed by the Y. W. A.

That in view of the crowded condition of the Training School the ef-

### THIS STYLISH \$5.00 SKIRT

ONLY \$2.69 PREPAID

This excellent quality PANAMA SKIRT is made in the latest design.

Front panel being perfectly plain—knife pleats on each side hanging in the most graceful fashion—finished with high grade satin bands over broken pleats.

This skirt is particularly well tailored, and can be worn with a dressy effect on all occasions. It is the same style of a skirt that sells everywhere for \$5.00. Our price—four short while—of only \$2.69 Prepaid for this handsome garment—is made as a special inducement to get new customers. We guarantee a perfect fit and entire satisfaction.

After you have tried on this skirt and it doesn't fit, or if you are not satisfied with it in every way, send it back to us at our expense, and we will return you \$2.69, just as quick as the United States mail can bring it to you—you have all to gain and nothing to lose—send your order today. Sizes 22 to 30, length 38 to 44. Colors black, blue and brown. Be sure to state plainly the size, length and color desired.

We want to place one of our new Style Books in the hands of every saving woman. It is sent FREE. Write for it today, and see the latest fashions and learn how much money you can save on your clothing, shoes and hats. We guarantee satisfaction and pay express charges on every article we sell.

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RANDOLPH ROSE, Pres.

1007 Chestnut St. CHATTANOOGA, TENN.

The South's Greatest Mail Order House

fort for permanent endowment give place for the present to the creation of an enlargement fund of \$35,000 for building and furnishing, this amount to be apportioned among the States on the basis of their contributions through the Union and paid by them in five equal yearly installments.

6. Special Seasons.—That we observe the following stated seasons of special prayer and offerings:

Bible Day in June: Encouraging Sunbeam Bands to take part in it wherever it is not observed by the Sunday School as a whole, and asking that the offerings be designated for the Sunday School Board Bible Fund.

Christmas Offering for foreign missions and week of prayer for world wide missions. We recommend that the envelopes be distributed the first week in December, the offering being set aside by contributors before Christmas and collected during the week of prayer, the first week of January, 1911.

Week of prayer and thank offering for home missions, the first week of March, 1911. We recommend that all societies be urged to send in this offering before March 31st.

7. Special Objects.—That we hold

That Organ—  
You Should

## Buy it Right

From the maker who makes organs right.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

**ESTEY, Brattleboro, Vt.**

### A NEW BOOK.

#### BAPTIST PRINCIPLES.

Letters From a Father to His Son.  
(By E. E. Folk, D. D.)

Cloth, 12mo., 308 pages, price \$1. prepaid.

#### Subjects of the Letters:

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Many a father will wish to read these letters as his own message to his child. They are thoroughly good.

—Baptist Sunday School Board, Nashville, Tenn.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verhena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 30 years."

C. G. Butler, Argenta, Ark., wrote: "Used 3 bottles and gained 12 pounds and feel 100 per cent better."

The Johnson's Chill & Fever Tonic Co.

Savannah, Ga.

**FITS CURED** NO CURE NO PAY—If other words you doubt pay our small professional fee until cured and satisfied. German-American Institute, 604 Grand Ave., Kansas City, Mo.

before the Union the following special interests for the various departments:

Women's societies; in home missions, immigrant work and the salaries of frontier missionaries to which \$60,000 of the total home mission contributions shall be credited. In foreign missions, the support of the women missionaries and of the schools under the care of women.

Y. W. A.: In home missions, mountain school work, for which the monied aim shall be \$7,700. In foreign missions, hospital work with a monied aim of \$11,000.

Sunbeams and Royal Ambassadors: In home missions, Indian work with an aim of \$7,000. In foreign missions, our Africa missions, with an aim of \$10,000.

We recommend that the offerings of each department, at the special seasons in December and March be credited to their objects in foreign and home missions respectively.

8. Contributions to Missions.—That for the year 1910-1911 we make an increase of 15 per cent for home and foreign missions over the contributions for this year; and in accordance with the policy of the Southern Baptist Convention, fix the amounts for each in the ratio of ten for foreign missions to seven for home missions.

That our total monied aim be as follows:

Foreign missions	\$136,000
Home missions	95,000
Margaret Home	1,200
Training School support	3,000
Training School enlarge'mt	7,000
Bible Fund	2,000

Total \$244,200

### Cancer and Skin Diseases

Scores of testimonials from persons who will gladly write to those now suffering, all tell of perfect cures. Our Combination Treatment, both local and constitutional, tones the system, purifies the blood, destroys the growth and heals the sore. Free book "Cancer and Skin Diseases," containing testimonials of cured patients, upon request. No matter how serious your case or what treatment you have taken, if still afflicted you should have this book; it gives valuable advice. Write at once. Dr. JOSEPH RANSBY CO., 1233 Grand Avenue, Kansas City, Mo.

### Standing Still?

Do you remember the story of the young lady who went into a well-known establishment and said to the "aisle director": "Do you keep stationery?" "No, miss," replied the young man, "if I did, I'd lose my job!"

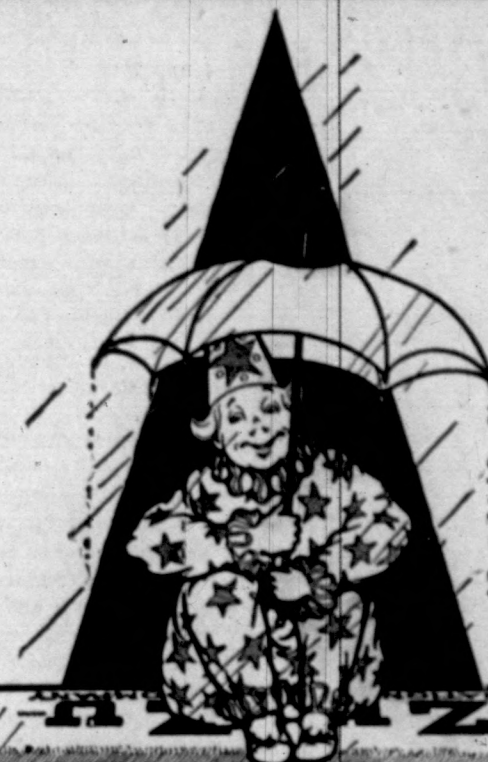
It's a good story—because it's funny.

It is a better story because it makes you think.

How about yourself? Are you "stationary"—or are you on the job, and making things hum, even if it is a warm day?

Hope still "springs eternal in the human breast." If you do not believe that, please explain why we all annually expect to come back from our vacations really rested and with some money left?

Many a five-cent cigar wears a band fit for a two-for-a-quarter smoke.



**ZU ZU**  
GINGER SNAPS

Rain! Rain!! Rain!!! All in vain!

If you lack snap and want ginger, use the old established countersign

**ZU ZU**  
to the grocerman

No one ever heard of a ZuZu that wasn't good

No! Never!!

5¢

NATIONAL BISCUIT COMPANY



Polishes in a "Jiffy"

QCKWORK METAL POLISH is something new, something different, something quicker than you ever dreamed of. Simply rub on—then rub off. A bright polish in a few seconds. Nothing injurious in it—no acid—no grit. Fine for polishing all metals.

In 25c Tins Everywhere.

QCKWORK SILVER PASTE relieves household drudgery. It gives silverware a quick, lasting polish. Makes old pieces look new. Free from acid. Fine for gold and cut glass. Insist on Qckwork.

In 25c Jars Everywhere.





## DEATHS

Rev. H. A. DuBoise.



Rev. H. A. DuBoise was born in Alabama April 20, 1853, moved to Marshall County, Mississippi, in early childhood, married Miss Nina Stephens Dec. 21, 1874, was ordained by the Bethalia Baptist Church about 1890, moved to Coldwater in the year 1900, was the builder of the beautiful Central Coldwater Baptist Church, and within her newly consecrated walls rendered his last ministerial service. He was the grand chaplain of the Knights of Honor of Mississippi, and at the time of his death the delegate-elect to the Grand Lodge of the Knights of Pythias.

On the morning of May 24th, after a fatal illness lasting for several months, during which time he witnessed for God by great fortitude and patience, he passed down into the deep shadows of death, and was lost to our mortal view. Age 57 years, 1 month and 4 days.

He is survived by his devoted wife, his daughter, Mrs. Ida D. Ballard, his son, Weason, his nephew and niece, Will Todd and Mrs. Lella Todd Lee, whom he raised and loved as his own children, and his brother and sister, Mack Duboise and Mrs. Ann Bach, of Texas.

During these twenty years of ministerial life he has served as pastor a number of churches in the Coldwater Association, and perhaps there was not a preacher more widely known or more deeply loved among this sisterhood of churches.

He was both a preacher and a preacher's helper, and no man could have been truer and more helpful to his own pastors than was he.

His godly life gave an unmeasured power to every sermon he ever preached, and all who have known him feel that we have buried a Prince in Israel.

After a simple and informal service we laid his body to rest until our Lord shall redeem it from the grave.

B. F. Whitten.

SCHLATER.

Bro. L. I. Thompson, pastor of the Baptist Church at Schlater,

Miss. was assisted in a protracted meeting last week by Bro. J. P. Williams of Mendenhall.

Bro. Williams' sermons were good practical ones and all who heard him felt profited. Although there were only two new members added to the church, Schlater feels that a great deal has been accomplished.

## Demp's Maroney.

Whereas, It has pleased our Heavenly Father to remove from among us, on May 6, 1910, our beloved Bro. Demp's Maroney, age 57 years.

Therefore, be it resolved, First, in his death Friendship Church has lost a true and faithful member.

Second, That not only our church but the entire community has lost a true friend and a noble citizen.

Third, That the sympathy of this church be extended to the bereaved family.

Fourth, That these resolutions be spread upon our minutes and a copy sent The Baptist Record and the Mississippi Baptist with a request that they be published.

S. A. Meore,  
M. P. Hendrick,  
Mrs. L. F. Ferguson.  
Lena, Miss.

## BLOWS FOR THE TRUTH.

"No good thing is ever a failure and no evil thing a success."

If you want to know if cigarettes are injurious, ask the poor dejected victim. One cigarette smoker always despises the same pernicious habit in another.

Storekeeper: "By heck, Hiram, you put your shoes up against the red hot stove while you were asleep and now you have burned all the soles off."

Hiram: "Sakes alive, Jason! Couldn't you smell the burning leather?"

Storekeeper: "No, you see a city drummer was in here smoking one of those furrin cigarettes."—Ex.

Cigarette smoking is forbidden in the stock yards of Chicago. "This is the last straw," says the Centerville Citizen. "If the smell of a cigarette is so offensive in a stock yard, what must it be at a church door, in a home parlor or in an office or store where ladies are compelled to inhale its awful fumes oftentimes."—Keokuk (Ia.) Gate City.

A boy committed suicide because his parents made him go to school. Doubtless the boy was addicted to cigarette smoking and the poisonous drug that is in all cigarette paper, tobacco and cigarettes had weakened his mind. Experts agree that cigarettes have a demoralizing effect upon all their devotees. They not only weaken the body and mind but undermine every principle of morality. A correct census would probably show that the increase in the number of suicides in this country can be traced to the enormous increase in the consumption of cigarettes.—Mrs. John A. Logan.

A woman of St. Joseph, Mo., states that her husband left her because she refused to kiss her mother. The reason she gave for refusing this show of affection was that her mother-in-law was a cigarette smoker. Evidently cigarettes don't warm family affection.

Good news comes from the internal revenue department of Illinois. During 1908 just 2,000,000 less cigarettes were handled by the department than in 1907.

China is awakening and looking for the light. Kerosene is much in demand. But, strange to say, cigarettes are a close second. After a sleep of centuries the Chinese, waking up and rubbing their eyes, mistake cigarettes for the headlights of civilization. But they will soon discover that they stand for light heads instead of headlights.

Out in Nebraska the following question was put to 210 representative business men: "Would the fact that a boy smokes cigarettes be a bar to taking him into your employ?" The tabulation shows a poor standing for the cigarette: Yes, absolutely, 110; to some extent, 69; no, 3; don't know, 11; no answer, 20.

John J. Hays, winner of the Marathon race in the Olympian games, says: "I can cure most boys of cigarette smoking in one lesson. I want to say to mothers that the best argument to advance to a son who smokes cigarettes is to buy him an athletic outfit. The boy will soon learn why cigarettes are harmful." The boy who smokes cigarettes will never make a home-run to any worth while goal.



Wanted

live hustlers to make money selling Leader Churns. People wild over it. Best selling churn and only complete churn ever put on the market. We have agents clearing ten to fifteen dollars per day, no experience. Will sell you patent right in any county for thirty dollars and up. For further information, write Nola White & Son, Nola, Miss.



WE SHIP ON APPROVAL without obligation, pay the freight and allow 15 DAYS FREE TRIAL. IF ONLY COSTS 1 cent to learn our unheard of prices and marvelous offers on highest grade 1910 model bicycles, we will refund you the cost of the bicycle or a pair of tires from anyone at any price, until you write for our large catalog and learn our wonderful proposition on first sample bicycle sent to your home.

WHEEL AGENTS everywhere are making big money exhibiting and selling our bicycles. We sell cheaper than any other factory. TIRES, Coaster-brake rear wheels, lamps, repairs and all sundries at half usual prices. Do Not Wait write to-day for our special offer. Mead Cycle Co., Dept. M. 26, Chicago.



## An Edison Phonograph will surprise you

The first time you hear it you will be surprised at its goodness. Everybody is—particularly the first time you hear the Edison Phonograph play an Amberol Record.

People who have heard Phonographs talked about, or who have heard them at a distance on the street, or who have heard some other make of sound-reproducing machine, do not realize the remarkable goodness of the Edison Phonograph.

This is partly due to the wonderful sapphire point which does not scratch or make any sound, and partly due to the wonderful Amberol Records, which are so smooth and clear that they can reproduce the finest violin melody with all its natural sweetness.

This is the same instrument which plays and sings those musical comedy songs which everybody whistles.

The Edison Phonograph does everything and does it well. Is there any reason why you should not have one.

Edison Phonographs - \$12.50 to \$200 Edison Amberol Records (play twice as long) 50c. Edison Standard Records - 10c. Edison Grand Opera Records - 10c. and 15c. There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Amberol Records. Get complete catalogs from your dealer or from us.

National Phonograph Co. 149 Lakeside Avenue, Orange, N. J.  
The Edison Business Phonograph saves the time of high-salaried men and increases their letter-writing capacity.

LEXINGTON, KY., 437 West Second Street  
Campbell-Hagerman College

Resident school for girls and young women. Board and Tuition, \$300. New buildings. Every Convenience. English, College, Preparatory, Junior College Courses. Music, Art, Expression, Physical Culture. Students the past year from 15 states. For year book apply to G. P. SIMMONS, Associate President

## For Sale.

In Clinton, Miss., one block, with one nine-room house, fitted with water and lights, and one two-room servant house in rear, all for \$2800, one-third down balance easy. Nola White, Nola, Miss.

## A Good Opening.

There is a good opening for a good Baptist physician at Askew, on the Y. & M. V. Railroad, in Panola county. For any particulars, address John O. Askew, Askew, Miss.

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Picturesque B. &amp; O. S-W.

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10 DAYS STOPOVER ALLOWED.

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EVAN PROSSER, T. P. A.

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Louisville, Ky.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. C. S. &amp; W. L. CO., Hillsdale, N. J.

## Standing Still?

Do you remember the story of the young lady who went into a well-known establishment and said to the "aisle director": "Do you keep stationery?" "No, miss," replied the young man, "if I did, I'd lose my job!"

It's a good story—because it's funny.

It is a better story because it makes you think.

How about yourself? Are you "stationary"—or are you on the job, and making things hum, even if it is a warm day?

THE WORLD'S S. S. CONVENTION.  
(L. A. Duncan).

This wonderful assembly was held in Washington City, May 17-22. About 50 nations were represented by say 10,000 delegates. Of course the United States furnished the largest number, and Mississippi had a fair average.

A party of us chartered a tourist car, under the management of Secretary Long and Chairman Cavett, of the State Association. There were 32 in the company, and we occupied the sleeper going, while at the Convention and back to Jackson, our starting point. Our route was via Memphis, Louisville, Cincinnati and Parkersburg. Sometimes the road was very rough and tunnels were very frequent.

Washington is a beautiful city, the pride of the world and the joy of our people. It is noted for its splendid public buildings, its wide and shady avenues, its clean streets and numerous irregular grassy plots and flower beds for breathing places. Street cars run in every direction and automobiles abound in all the large thoroughfares. The capitol is 800 feet wide, and one of the libraries is surmounted by a golden dome—but a description of the building in a brief letter is impossible.

The convention headquarters was Calvary Baptist Church, the largest and most roomy building in the city for such a meeting. It has full accommodations for its Sunday School of over 2,000, including an adult class of 290. Regular services were held there and in "Convention Hall." Rev. Dr. F. B. Meyer, a leading Baptist minister of London, England, was president; his discourse of Sunday was worth a trip to Washington. He spoke in a clear voice; not loud, yet could be heard plainly by a large congregation.

Among the addresses that of President Taft was eminently suited to the occasion; endorsing the Sunday School work urging its importance in shaping the future of our country, politically and religiously. He was followed by John Wanamaker, a most earnest and thorough-going Sunday School man, still of Philadelphia, though now commercially, of New York. His address was capital. There were many excellent talks, and some stirring music. The tendency to mutilate hymns was not as marked as in many places.

No calculation can be made of the grand results that will follow this large gathering; nor its far-reaching influence—not as a union in any sense, but in co-operation in a common cause. As denominations we may "provoke one another to good works," and to study to show ourselves approved unto God; workmen that need not to be ashamed; rightly dividing the word of truth." In this, we surely can safely co-operate, as we do in temperance labors, and other general work on religious lines.

One of the places visited by the writer while in Washington was the Y. M. C. A. It has an elegant, well

arranged building; it was the fourth organized in America, possibly; succeeded by the association in New Orleans, 1852. Of this latter the writer was a vice president, representing the Baptist denomination, never being called upon to yield or compromise a single doctrine or principle.

## THIS WILL INTEREST MANY.

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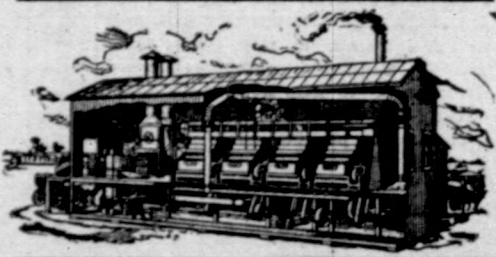
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### IS THE LAW OF TITHING STILL IN FORCE?

(By Elder Odd).

(Continued from last week).

All agree that the tithes were given by God's command in Numbers 18:21 to the Levites for their service at the tabernacle, and some agree that as we still, under the gospel dispensation, have those who stand in the place of the Levites and priests that therefore the law of tithes is still in force for their support. That argument might have some plausibility if it was based on facts. But have we now those who occupy the "place" of the Levites? I think not. Where was the "place" of the Levites? Under the ceremonial law. No where else. Take away that law and you take away their "place." Change the law and you obliterate the place. How can any person occupy a place which does not exist? Even those who claim that the tithe law is still in force admit that the ceremonial law has been fulfilled and has passed away and that admission is fatal to their claim unless they can show that the tithe law has been re-enacted, and they will have to go outside of the New Testament to do that for that book furnishes no record of its re-enactment. I am aware that I. Cor. 16:1-2 has been brought forward to prove its re-enactment, but the collection there spoken of was a special collection for the poor saints at Jerusalem and had no connection with the support of the pastors or missionaries and the tenth is not mentioned or hinted at. To rely upon that passage seems to me only to emphasize the fact that there is no scripture to sustain their contention. Again it is asserted as a fact and urged as the reason for giving the tenth that God will return it to the giver with a great increase. To put their idea into other words, if men will give the tenth it will be an extremely profitable investment. If this were true and men "gave" for that reason there would be no giving at all, just a business investment for profit like speculating on land, cattle or hogs. Of course they argue that the profit thus gained is the reward for obedience. But there can be no obedience where there is no law, hence it is necessary to prove the existence of a law requiring men to give the tenth before there can be any claim of obedience and that is the very point at issue. And what a degrading idea of Christian giving it is to reduce it to the level of an avaricious business investment for profit. Again it is asserted with the utmost positiveness that if men would give the tenth such pests as the boll weevil, the cotton worm, etc., which destroy our crops would never do any harm, and Malachi 3:11 is quoted to sustain that assertion. Does that passage sustain their position? God through Malachi is here reproving the Jews for their neglect of the ceremonial law of which the law of tithes was a part, and which made tithing a necessity.

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Study that whole law in connection with Num. 18:21. That law was temporary and passed away when Christ fulfilled its last type. That law required only an outward obedience and the blessings promised for obedience to it were outward temporal blessings and were promised and given as much to those who did not see its spiritual meaning as those who did, hence to quote that passage as the advocates of the present authority of the tithe law do is to degrade the inward spiritual and eternal religion of Christ to the level of the outward carnal and temporary system of types and shadows which must pass away and never could perfect those who came to it.

These last two mercenary "arguments" are based on the assumption that God always rewards obedience to the tithe law with temporal pecuniary blessings which he does not bestow on those who do not obey it, and their sole appeal is to the avarice of men. God does always bless loving obedience, but it is not true that he always bestows temporal pecuniary blessings on those who give most liberally which he does not bestow even on the stingiest and most avaricious men. Who now possess the great fortunes in our land? Generally avaricious criminals against whom the blood of starved men, women and orphans cry to Heaven for vengeance. And the same is true nearly all over the world. How about the Waldenses, Albigenes and martyrs all the time the church was in the wilderness. Then God's best servants gave, not the tenth, nor half, but all even to their lives. Where were their pecuniary rewards? Their rewards were the dungeon and the fire and a crown of righteousness in the mansions not made with hands. When we look on the world's history that so-called argument becomes utterly ridiculous and its users are convicted of misrepresenting God.

One word more on this part of the subject. When I was a boy seventy years ago missionary work was small too. It has grown as the giving has grown to its present dimensions and I thank God for it and grieve that it is not more nearly what it ought to be. But the ravages of insect pests on our crops has grown all the time in at least as great a ratio as our giving to missions and to pastoral support. If there was any truth in their assumption those ravages should have diminished in the same ratio that we approached to giving the tenth. God does bless all his children for loving obedience even though it is God that worketh in us both to will and to do or his good pleasure, but most of his blessings are spiritual and his rewards eternal. If it were not so many crowns would be dim and many joys would be missing in the home eternal. The tithe was a compulsory tax and therefore inconsistent with the whole spirit of Christianity which calls for a willing service because "the love of Christ constraineth us." (See II. Cor. 5:14; 9:7). Paying a compulsory tax is not giving at all.



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He that pays it gives nothing. The paying of tithes or giving the tenth is no where taught in the New Testament, but the setting aside of the ceremonial law of which it was a part is taught in many places. The tithes were given to the Levites to support them so they might assist the priests in carrying out the ceremonial law. (See Num. 18:21). That service could only be rendered at the tabernacle, or the temple after it was built, and common sense and justice decide at once that a Levite who went off into a foreign land where he could not render the service was not entitled to any part of the support. In other words the support was conditioned upon rendering the service. The tabernacle and the temple were types of the church and the service could only be rendered there which entitled the Levite to share in the tithes, therefore if the tithe law is still in force and we still have those who stand in the place of the Levites their service must be rendered at the church and he that goes to where there are no churches is not entitled to any share of the tithes. And if the tithe law is God's financial law or course all other laws for giving are void. Then how will you support missionaries in foreign lands or destitute places? The tithe law seems to be an anti-missionary law.

The truth is that the whole Sinaitic system was exclusive tending to exclude, separate the Jews from all other people while the whole Christian system is expansive. Its chief command and its condition of life is, "Go ye into all the world, Christianize it." The ceremonial law was set aside, repealed all that made the Sinaitic system exclusive and exclusive. The ceremonial law was what made the Sinaitic system what it was. And it was set aside. It had done all it was intended to do. It was fulfilled. It passed away and with it went that part of it concerning tithes for its support. The end of the ceremonial law made the tithe law useless.

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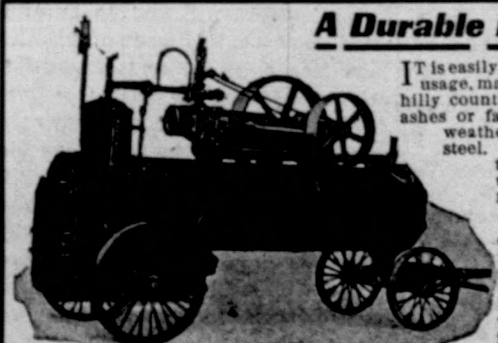
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